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I.—Notes on the Buddhas from Ceylonese authorities, with an attempt to fix the dates of the appearance of the last four; being those of the *Mahá Bhadra Kalpa*, (or Present Age.) By Captain J. FORBES, H. M. 78th Highlanders.

1. Of the Buddhas who appeared prior to the *Mahá Bhadra Kalpa*, the names of the earliest Buddhas mentioned in Buddhist writings, are

Brahma Buddha.  
Gautama Buddha\*.  
Tanhankara.  
Medhankara.  
Saranankara.

The following are the names of twenty-four Buddhas, who successively foretold the advent and exaltation of the present Gautama Buddha.

- |               |                          |
|---------------|--------------------------|
| 1 Deepankara, | 12 Sujato,               |
| 2 Kondhanyo,  | 13 Piadassi,             |
| 3 Mangalo,    | 14 Athadassi-Atthadassi, |
| 4 Sumano,     | 15 Dhammadassi,          |
| 5 Reweto,     | 16 Siddatto,             |
| 6 Sobhito,    | 17 Tisso,                |
| 7 Anomadassi, | 18 Cusso,                |
| 8 Padumo,     | 19 Wipassi.              |
| 9 Narado,     | 20 Sikhi,                |
| 10 Padumutto, | 21 Wissabhu.             |
| 11 Sumedo,    |                          |

Commencement of the *Mahá Bhadra Kalpa*.

- 22 Kakusanda,  
23 Konagamma,  
24 Kasyiapa.

\* Not the Gautama Buddha now worshipped.

Every Buddha, on having attained the object of his ambition, not only appropriated to himself, and received from his followers the innumerable titles of former Buddhas, (many of which were appertaining to the gods,) but by visiting the same places, enjoining the same observances, retaining the same moral laws, and imitating all their actions; he identified himself with the meritorious deeds as well as with the moral doctrines of his predecessors. From these circumstances it is not easy to particularise the acts of any individual Buddha; and the difficulty has been increased by writers on this subject, who in general have preferred aimless dissertations to historical incidents.

Of KAKUSANDA,

*The first Buddha in the present dispensation, B. C. 3101\*.*

At the commencement of this the (*Mahá Bhadra Kalpa*) most auspicious age of the world according to Buddhists, KAKUSANDA BUDDHA appeared in *Magadha*†, when KSHEMA‡ was king, and the name of the capital was Kshemawattinuwaras§. He visited Ceylon, which then was known by the name of *Oja Dweepia*, and first manifested himself from Adam's peak, at that time called *Dewiyakuta*, and on the summit of which he found memorials of the religion of former Buddhas were still existing. The Mahamuvuna gardens (comprising the plain on which the most sacred edifices at Anuraadhapura are situated) was called Mahátirtiwana; and to the eastward of these was the city Abhya, the residence of a king of the same name; here also was situated the Piyal Kula mountain, (afterwards called Mehintallai) and a cave which the Buddha chose for his temporary abode.

A pestilence which had swept off multitudes, having ceased at the time of KAKUSANDA'S arrival, the people, believing that it was by his miraculous interpositions, eagerly listened to the exhortations, and adopted the religion of their benefactor. The garden Mahátirtiwana having been offered to the Buddha, he sent to Kshemawatti to procure a branch of the Maharibodi tree; that it might remain as a memorial of himself, and an emblem of his religion. The tree was

\* The period not of his birth or death, but of his becoming a Buddha.

† Magadha, Bahar.

‡ Kshema.

§ Kshemawattimuwara or Khemawattinuwara, probably Saewatnuwara, or Gaya; the great antiquity of which city may be inferred from the manner in which it is mentioned in the *Rámáyana*. In the transmigrations of Gautama Buddha, before he attained the perfection necessary for a Buddha, he is said to have been incarnate at this time as this very king KSHEMA, vide *Siddhamasuma*, *Thupa Wanzae*, &c.

sent by the king K<sup>S</sup>HEMA under charge of the priestess RUCHITANANDA and the priest MAHADEWA, and accompanied by numerous priests, priestesses, and attendants; they arrived safely, and the tree was planted by the king ABHYA according to the privilege; and with the ceremonies which had been usual on such fortunate occasions by former monarchs of the island. The place selected for the tree was near the plain Sirisamála, where the Buddha had once rested himself, and which in after times became the site of the Lowa Maha Páyá\*. Having preached from where the Thupa Rama† afterwards stood, and made innumerable converts; KAKUSANDA bestowed his drinking cup as a memorial to his followers; appointed RUCHITANANDA chief over 500 priestesses, and MAHADEWA over 1000 priests, to maintain religion; then having seen the consecrated places of Ceylon, and revisited Deviya Kuta, he departed to the continent of India.

From these particulars it would not appear that the commencement of the *Mahá Bhadra Kalpa* was marked by any general revolution in the face of nature; but the commencement of an era at that time may be rationally accounted for, by the successful ministry of KAKUSANDA BUDDHA; this would also account for the same era being styled *Kali yuga* (age of vice) by the bráhmans; and *Mahá Bhadra Kalpa* (the most auspicious age) by the Buddhists.

In support of my opinion for fixing so remote a period as the commencement of the *Kali yuga* B. C. 3101, as the era of this Buddha; I have the unanimous assertion of Buddhist writers, that he appeared at the commencement of the present age, or *Mahá Bhadra Kalpa*. Sir WILLIAM JONES‡ writing on this subject says, “The best authority after all is the *Bhágawat* itself, in the first chapter of which it is expressly declared, that BUDDHA the son of JINA would appear at *Cicata*§ for the purpose of confounding the demons, just at the beginning of the *Kali yuga*.” Again I quote from the same authority||: “Bhrigu says, From this MENU named SWÁ YAMBHUVA, ‘or sprung from the self-existing,’ came six descendants, other MENUS, or perfectly understanding the scriptures, each giving birth to a race of his own all exalted in dignity, eminent in power—

\* At Anuraadhapura. In the remains of this building are still to be seen (1600) rough stone pillars.

† At Anuraadhapura. A Dagobah and Wiharé, now in ruins; the slender, but elegant columns of which, have not inaptly been compared to the Areka tree.

‡ Sir WILLIAM JONES, *Asiatic Researches*, VII. 122.

§ Bahar.

|| Sir WILLIAM JONES, *Laws of Menu*, Article on the Creation, Section 61.

“Swárochisha,—Auttami,—Tamasa,—Raiwata likewise, and Chácshusha beaming with glory, and Vaivaswata child of the Sun.”

Chácshusha is evidently the same name as Kakusanda, the final letters being a usual honorary affix in Cingalese. He is called by BENTLEY, Cháksooso\*, by WILFORD Cháshusha†, by WILSON Chákshusa‡, by COLEBROOKE Cucuch'handas§; he is also called Karkutchand||, Prachanda Dewá¶, and Krakuchanda\*\*; and appeared as a Menu or Muní, (which in Cingalese is a term applied to a Saint or a Buddha,) previous to Vaivaswata, who by many of the most eminent chronologers has been considered identical with Noah, B. C. 2984.††

The Cingalese works state that KAKUSANDA was of the race of SAMATA Rája. The first Menu, also the first king, and elected by the people, after they had lost immortality and become subject to earthly passions‡‡.

At the time of KAKUSANDA BUDDHA, Adam's peak was called Dewiyakuta, (peak of God;) when KONAGAMMA BUDDHA visited it B. C. 2100, the name was Samantkuta, (peak of Saman.) This appellation I should infer from Cingalese history it obtained from SAMAN§§, brother of RAMA; whose era is fixed by the date of the partial submerging of Ceylon, B. C. 2387, which is three years previous to the date of the flood|||, and thus refers KAKUSANDA BUDDHA to a period preceding that event.

The following quotation is from TOD's Annals of Rájasthan; “Though a passage in the Agni Purán indicates that the line of Súrya, of which ICSHWACA was the head, was the first colony which entered India from Central Asia, yet we are compelled to place the Patriarch BUDDHA as his cotemporary, he being stated to have come from a distant region, and married to ELLA the sister of ICSHWACA.” Referring to the era of RÁMA as already given, viz. B. C. 2387, and

\* Remarks on the eras and dates of the ancient Hindus, Asiatic Res. V.

† WILFORD's Chronology of the Hindus, Asiatic Res. V.

‡ Sanscrit Dictionary.

§ COLEBROOKE's observations on the Jains, Asiatic Res. IX.

|| Asiatic Journal, 1832, p. 380.

¶ Asiatic Journal, 1834, p. 220.

\*\* Asiatic Journal, No. 48, p. 87.

†† Dr. LLOYD's Bible chronology.

‡‡ Jananda Pota, (Cingalese work.)

§§ SAMAN, LACKSHMANA, brother of RAMA.

||| According to Dr. LLOYD's Bible chronology, Noah was born B. C. 2984, and the flood commenced when Noah had lived six hundred years, two months and seventeen days, Gen. vii. 11; or B. C. 2384.

allowing 20 years as the length of each reign of the thirty-six sovereigns from RA'MA up to ICŠHWACA, would give the date B. C. 3107 as the time of ICŠHWACA, and confirm the above passage regarding BUDDHA being contemporaneous with this monarch; and a similarity of sound, as well as coincidence of date, tempts me to suggest the possible identity of ICŠHWACA with KŠHEMA or KŠHEMAKA, who is described as being the royal patron of KAKUSANDA BUDDHA\*.

To explain why I have fixed the era of RA'MA, B. C. 2387. The Rájawalia states that from the time of RAWENA until the era of GAUTAMA BUDDHA (at which time a connected Cingalese history commences†) 1844 years had elapsed. In several Cingalese works‡ the partial submerging of Ceylon is mentioned as having occurred immediately after the death of RAWENA; and the consequent decrease in the circumference of the island is stated to have been 133 yoduns or 2128 miles§. It was in this visitation that the splendid capital Srí Lanká-pura (which was situated to the north-west of the present island) is said to have been overwhelmed, and

“ Towers and temples through the closing wave  
A glimmering ray of ancient splendour gave.”

*Of KONAGAMMA,*

*The second Buddha of the present dispensation, B. C. 2099.*

At a time when long continued draught had caused scarcity and sickness in Ceylon, KONAGAMMA BUDDHA appeared||; and seasonable rains having fallen, the consequent prosperity of the country was attributed to his power and presence. At this time the island was called Wara-dwipa, and the peak on which he, according to the custom of his predecessors, commenced his ministry in Ceylon, was

\* Thupa Wansae, Buddha Wansae, Mahawansae, Saddhama Sumana, Rájawalia, Rájakatnaikara.

† Translated and arranged by Mr. TURNOUR, from B. C. 543 to A. C. 1815.

‡ Rájawalia, Kadaimpota, Lanká Wistrie. The Kadaimpota also records a similar calamity as having reduced Lanká to its present size, B. C. 267.

§ In GUTZLAFF'S History of China, the following near coincidence of dates with regard to the deluge occurs. “ We are now arrived at a period which CONFUCIUS himself has delineated.”

“ YAOU began to reign B. C. 2337.” “ There is an extraordinary catastrophe mentioned in the reign of YAOU, which is one of the greatest events in the history of mankind, the deluge. MANG-TZE (Mencius) in speaking of the same event, remarks, that at the time of YAOU the deluge had not yet entirely subsided. During the reign of YAOU, YU commenced the draining of the waters, and the confining of the rivers to their beds.”

|| KANAKA-MUNI, Asiatic Journal, 1834, p. 220.

called Samanta-kuta or Samanella; from thence he visited the capital Wadhamanika, situated on the south side of the Maha-Mewuna gardens\*, which then bore the name of Maha-Antowana, and being acknowledged as a Buddha the king SAMURDHA dedicated to him these gardens by the name of Anopawana. At the request of the prophet, the king SOBHANA sent from the continent of India a branch of the Udambara tree, accompanied by many priests and priestesses; the whole were received with due honor, and the Udambara tree planted by the king SAMURDHA became the emblem of the new Buddha. KONAGAMMA BUDDHA (after having visited the various places consecrated by the presence of former Buddhas in Lanká) gave charge over the priestesses to the chief priestess KANAKADANTA, and over the priests having placed SUDHAMA, he bestowed his girdle as a memorial to his followers, and departed for the city of king SOBHANA.

Regarding the date which I have assigned to this Buddha, viz. B. C. 2099.

I have connected the reign of PRADYOTA king of Magadha, with the time of KONAGAMMA BUDDHA, by the various accounts of the incarnations and transmigrations of GAUTAMA BUDDHA; these all state that at the time of KONAGAMMA, GAUTAMA was incarnate as that fortunate king of Magadha, PARWATIA or PARGUYATA†; whom I consider the same as PRADYOTA of JONES and BENTLEY, PRADHYOTA of WILFORD, and PRIDOT'HANA of TOD. These authorities all agree that in the reign of that king a Buddha appeared, although they have all assigned different dates to the event. I follow that of Sir WM. JONES, who gives his authority; a quotation from the Bhagawatamrita. "He (Buddha) became visible the thousand and second year of the Kali yuga being past."

"PURANJAYA son of the twentieth king (of Magadha) was put to death by his minister, SUMACA, who placed his own son PRADYOTA, on

\* At Anuraadhapura.

† Lest the father of PRADYOTA being a murderer, and himself an usurper, should be made objections against this being the king PARWATIA, in which Buddhist writers have declared that GAUTAMA BUDDHA was incarnate, I quote the life of the most revered of Buddhist sovereigns, DHARMA SOKA, as it is written by Buddhist priests, and which may be thus abridged:

He commenced his career as ASOKA, a prince and a bráhma; attained power by becoming a fratricide and usurper; B. C. 323, retained it as a zealous Buddhist, and died king of India, at Patalipura, (Patna.) His memory has been extolled by all Buddhist writers, and his name and deeds are sanctified by the appellation DHARMA (the righteous) prefixed to ASOKA.

We also find, that GAUTAMA was believed to have been incarnate as SAKYA, a chief of the YAKSHAS, and as ATULA a king of the Nagas.

the throne of his master ; and this revolution constitutes an epoch of the highest importance ; first, because it happened, according to the Bhagawatamrita, two years exactly before BUDDHA'S appearance in the same kingdom ; next, because it is believed by the Hindus to have taken place 2100 B. C. ; and lastly, because a regular chronology, according to the number of years in each dynasty, has been established from the accession of PRADYOTA to the subversion of the genuine Hindu government." In the Cingalese accounts we find KONAGAMMA received that protection and assistance from the king SOBHANA\*, which his predecessor had received from the king KSHEMA. In the list of kings of the line of Buddha, of the Ooru or Oorvasu branch, in Colonel Top's tables, and about the year B. C. 2050, we find the name of the king SOVAHANA ; and in supposing SOBHANA and SOVAHANA identical, there is neither discrepancy of dates nor designation, for KONAGAMMA BUDDHA only appeared B. C. 2099, and as there is no letter *v* in Cingalese, SOVAHANA would be written SOBHANA, that being the nearest transmutation.

*Of KASYAPA,*

*The third Buddha in the present dispensation, B. C. 1014.*

On KASYAPA visiting Ceylon, he found it called Madá-dwipa ; and the capital Wisala, situated on the west of the Mahá-Mewuna gardens, was the residence of the king JAYANTA. The people were divided into two hostile parties, the one headed by the next heir to the throne, SAMIDDHO ; the other by the king's ministers : the armies had approached each other, and were only prevented from engaging by a dreadful conflict of the elements, accompanied by darkness, and succeeded by showers of fiery sparks. KASYAPA at this time descended from the peak, which was then called Subhakuta, and having succeeded in reconciling the contending parties, was acknowledged as a Buddha, and the Mah-Mewuna gardens were offered to him by the name of Sagara gardens. From Brahmadata of the Okaká† race, king of Baranas‡, he procured a branch of the Nigródha tree, which was accompanied by numerous priests and priestesses ; and was planted in the consecrated ground of Sagara, by the king JAYANTA, with the ceremonies which had been performed on such occasions by former kings. KASYAPA after converting the people, and visiting the places hallowed by the presence of former Buddhas, bestowed as a relic to his followers, the bathing cloth which he had used ; then giving charge over the 500 principal priestesses to the chief of them SUDHAMMA ; and over 1000 priests placing SARWAMANDA to maintain religion, he departed from the island to return to Baranas. Regard-

\* SOBHANA.

† Okaka, same as Ikshwaka.

‡ Benares.

ing the date which I have assigned to the commencement of KASYAPA'S ministry :—

In a fragment of a poem which has the appearance of having been rendered into Cingalese from Sanscrit, called the Leechawee history, BRAHMADATTA, king of Baranas, is mentioned, and that Buddha was then residing in that city. The date is given in round numbers 2000 years after the commencement of the Kali yuga, which corresponds with . . . . . B. C. 1101

Padmakarpa, a Lama of Bhotan, fixes the date, . . . . .	1058
The Chinese place the birth of Buddha*, . . . . .	1036
M. Bailly*, . . . . .	1031
Matonan Sin, a Chinese Historian†, . . . . .	1027
De Guignes, from Mongolian records*, . . . . .	1027
Japanese Encyclopedia fixes his birth, . . . . .	1027
Ditto ditto his death, . . . . .	960
Inscription at Buddha Gya*, . . . . .	1014
Mongol Chronology of Pallas, . . . . .	991
Cassiano by the calculations of the Tibetians appeared‡, . . . . .	959
Ditto ditto died, . . . . .	950
Giorgi, death of Buddha, . . . . .	959
La mort de Boudha, on plutot de Shakyamuni le premier de Boudhas, est placée par un monument d'une authenticité incontestable, L'Encyclopedie Japonaise, en 950 avant notri ére§, . . . . .	950

From these concurring dates, I am inclined to believe, that the death of KASYAPA BUDDHA occurred about B. C. 950, and the earlier dates given above, are either that of his birth or of his having become a Buddha.

#### Of GAUTAMA,

*The fourth Buddha in the present dispensation—Became Buddha, B. C. 588; died, B. C. 543.*

B. C. 543 is the era of GAUTAMA BUDDHA, and generally used in the religious and historical works of Ceylon.

It is this GAUTAMA whose moral doctrines are recognised as the rule of conduct; whose name is still invoked as the present Buddha by the Cingalese; and the existing records of whose life and ministry are so minute and credible, that they may fairly claim to be admitted into genuine history. The following are a few of the most remarkable events of his life, particularly as connected with Ceylon.

\* From Sir WILLIAM JONES'S Chronology of the Hindus.

† PRINSEP'S Chronological Tables.

‡ WILFORD'S Chronological list of the kings of Maghada.

§ MESSRS. BOURNÖUF et LASSEN.



Prince SIDDHARTA, the son of king SUDDHODANA, by one of his queens MÁYÁ, was born at Kapilawasta or Kumbúlwatpura, a town of Central India\* ; at 16 years of age he was married to the princess YASODARÁ (called also SUBHADDAKACHCHÁNA), and when 29 years of age his wife brought him a son (who was called RAHULA, and afterwards became a priest). On the same day that his son was born, SIDDHARTA forsook his family and country, and commenced a life of penance and meditation, which he continued for six years in the forest of Oorawelle ; during this period existing solely by charity, and feeding on wild fruits. He fasted for 49 days, and after a severe struggle having finally overcome MARYA and his attendant host of demons†, became a Buddha by the name of GAUTAMA.

GAUTAMA BUDDHA proceeded to commence his ministry, and first expounded his doctrines at the grove called Isipataná in the neighbourhood of the city of Baranas. In the ninth month after he became Buddha, GAUTAMA arrived at the town of Maháwelligam‡ the capital of the Yakshas in Ceylon, and which then covered a space twelve miles in length and eight in breadth on the banks of the Mahawelliganga. The majority of the Yakshas appear to have been converted, and to have driven those who adhered to their ancient superstitions into an island called Yakgiri. Tradition places this island to the south-east of Ceylon, and the legends which are preserved (on that coast) of sunken cities, may refer to some territory, of which the Bass rocks are all that now remain.

A portion of the hair of the Buddha was enclosed in a golden casket, over which a Dágoba was built at Myungana§ in Mahawelligam, and this relic is said to have prevented the return of the Yakshas|| (devils) whom Buddha had expelled : i. e. the worship he had superseded.

\* Madhya-désia.

† It might be translated overcame death and deadly sin ; for (mára) and (mara) signifies death, destroying, lust ; also a name of KAMA, god of love. CLOUGH'S Cingalese Dictionary.

‡ Where Myungana now stands in Beentinne.

§ Myungana is still a sacred place of pilgrimage near the village of Beentinne ; the Dágoba originally built by the chief of the converted Yakshas, was afterwards enriched by the addition of the Griwa (neck bone) relic, and enlarged to the height of twelve cubits ; it was increased by the king CHULA BHYA to thirty cubits, and Dútúgaimúnú, between 164 B. C. and 140, raised it to the height of ninety cubits.

|| The superstitions of the Yakshas had again become general in the time of PANDUKABHYA (100 years after Buddha), and continued to prevail until B. C. 307.

The second visit of GAUTAMA BUDDHA to Ceylon was B. C. 581 ; on which occasion he reconciled two rival princes of the Nágás, CHULODRA and MAHODRA, who had been carrying on a destructive war. These princes were near relations, and their capitals of Kellania\* and Wadenawágalla† were situated in that part of the western coast of Ceylon which was then called Nágá-diwinia. On the termination of their feud, the throne for which they had contended, was made an offering to the Buddha, and enshrined by the Nágás in the Dágobah of Kellania‡ to be worshipped as a memorial of their teacher.

GAUTAMA BUDDHA a third time came to Ceylon B. C. 577, and having revisited Kellania, from thence proceeded to Samanella (Adam's peak), Diganakhya in Ruhunu, the eight places at Anuraadhapura, and all others which had been sanctified by former Buddhas ; then took his final departure from the island, and proceeded to his principal residence in the temple of Jaitawanarama in Saewatnuwara§ of Magadha. GAUTAMA BUDDHA continued to be indefatigable in publishing his doctrines, and to be eminently successful in increasing his followers, and at last died placidly at a short distance from the town of Kusináranuwara in Malwa, in the 81st year of his age, and B. C. 543.

#### *Of Maitrí,*

THE EXPECTED BUDDHA, WHOSE ADVENT IS FORETOLD BY BUDDHISTS.

Buddhists believe that to complete the predestined number of the Buddhas, allotted for the *Mahá Bhadra Kalpa*, and to renovate the faith of a degenerating race, MAITRI BUDDHA will be born of WIHARE DEWI, who in her last transmigration was the daughter of KELLANIA TISSA RA'JA, and who about B. C. 220 became queen of Mágam||, and wife of KAWANTISSA RA'JA.

The emblematic tree which will be selected by MAITRI' BUDDHA, and become sacred from the time of his appearance until the end of this Kalpa, it is predicted will be the Nágaha or iron-wood tree.

\* Kellania, four miles from Colomba.

† Wadenawágalla in the Swinkorles.

‡ This Dágoba still exists.

§ Buddha Gya is probably Saewatnuwara, and contains amidst its shapeless ruins the remains of GAUTAMA's residence ; as well as the wreck of those splendid temples which were built to commemorate his worth, or cover his relics.

|| The ruins of the city of Mágam, extend over a considerable space, and include several large Dágobas ruined and overgrown with jungle ; they lie on the left bank of the Menick Ganga, and between Katragama and Hambantotti ; from the latter place to Mágam is fourteen miles.